THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*To the law and to the testimony: if they speak not according to this word it is because there is no light in them.*"—ISAIAH viii, 20.

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THE RUTTER ROMANCE.

THE STORY AS PUBLISHED IN CHICAGO.—ALSO A PRESENTATION OF THE REAL FACTS.

THE letters of "Junius," our (*Deseret News*) Chicago correspondent, are extensively and eagerly read. Doubtless many who have perused those recently published have been interested and captivated by the manner in which he has treated the Rutter sensational anti-Mormon story, which appeared in all the leading Chicago papers. The "orrible tale" has not yet appeared in its blood-curdling completeness in any local journal, the newspapers in this section having merely published brief dispatches of the startlingly dramatic Munchausenism. We, therefore, introduce it now as it was presented to the gaping public in the columns of the Chicago *Mail*:—

"'Will you please tell me where I can find the British Vice Consul?' asked a pale-faced little woman about nine o'clock this morning, as she approached officer Gibbons. Then she pressed her hand to her head, reeled backward, and fell fainting on the sidewalk. She was carried to a neighboring drug store and given a restorative, when she said she had fainted from exhaustion, having been without food for four days. Beef tea was administered in small doses, and when the woman had revived sufficiently she was taken to the armory police station, and the wagon was called to take her to the hospital. Seated in the chair by the lieutenant's desk the unfortunate woman told a horrible tale of life among the Mormons. Her name she gave as Elizabeth Turnbull Rutter. Five years ago she lived with her husband, Thomas (her son, then twelve years of age), and her fourteen-year-old daughter, in North Shields, England, a few miles from Newcastle-on-Tyne. About this time Mormon missionaries made their appearance at her home, and began to busy themselves in the work of proselyting. Against the advice of herself and her husband, who was a Methodist class-leader of some repute, their son joined the new Church and set sail for America in company with a number of converts who started out in care of a Mormon Elder. The boy bade his parents a loving farewell and promised

to write; but the time passed, and nothing more was heard from him. Then the father, frantic with anxiety, left his wife and daughter and sailed for America in search of his boy. Soon after his departure a letter was received from the lad saying that the Mormon Elders had taken away all his money and had guarded him so closely that he was unable to send a letter. A lady had given him five cents, and he managed to write to his mother to say that he was well and would come home when he could save the money. Mr. Rutter arrived in Ogden; but for a long time his wife heard nothing from him.

"He found employment with a farmer named John Holbert, but could not save any money as but small wages were given him. Finally he consented to join the Mormon Church, and went through the first stages of initiation. Then fortune suddenly smiled on him, and he was able to send his wife a draft for £8, which he enclosed in a letter, telling her that he would soon be home and take his boy with him. The letter was intercepted on the way to the postoffice, and while the money was forwarded it was sent in care of a Mormon missionary at North Shields, and was accompanied by a letter purporting to come from Mr. Rutter, saying that the funds were to pay his wife's passage to America, and that she was to be baptized and join him with the next excursion of emigrants. The woman never doubted the authenticity of the letter, and obeyed it implicitly.

"'Oh, what a trip it was,' said Mrs. Rutter. 'We took third-class passage on the steamer *Levado*, and were herded like cattle. The Elders treated us as they pleased, and the indignities offerd us were something awful. When the women objected, their arguments were overruled by the oft-repeated remark, 'Daughter, it is in the cause of God and the Saints.' I reached Castle Garden sick in heart and body, but I got very little attention. I had been firm in my refusal to submit to the treatment accorded the women by the Elders, and I was in poor favor with them. Still, they were afraid to take any overt measures, as we were watched very closely by the gentiles at Castle Garden, and it would not do to let any scandal leak out. For three days we stayed there pending some dispute with the railway company about rates. Then we started on the long trip to Ogden in the crowded emigrant cars. Oh, it was fearful.' At Ogden I was met by my husband, who had been notified of my coming. Then for the first time I learned that the letter with the money to me had been intercepted by Joseph Holbert, the man with whom he was working. He was terribly angry, and we made a secret determination then to leave Utah as soon as we could. We knew from past experience that we would be unable to get away unless we pretended to join the Church, and we accordingly attended meeting at Logan Temple. The religion was disgusting. After the services the first day the Saints congregated on the outside and swore terribly about some repairs which had not been made at Greenwall's head gate, an irrigating ditch from which the county was supplied with water. The profanity was terrible, and I never wanted to go to church again.

"'They kept at us to be endowed, but I put them off until I should be in a state of grace, and my husband said he would wait for me. We didn't know at that time that we would have to go through the Endowment House to keep up appearances; but soon after a lady, who had been through, told me all about it, and I determined I would die first. The ceremony was too disgusting to talk about. It was awful. Every one had to go to the Logan Temple, where the women were taken in one side, and the men entered another apartment. The women were all undressed, bathed, and anointed, after which they were led in a nude condition to the endowment chamber proper. This was decorated with trees and ferns painted on the walls, and in front was a large curtain. Sisters of the Church went to each of the novitiates and whispered in her ear her sanctified name, which she must never reveal.' The curtain arose, and the balance of the ceremonies were so indecent that Mrs. Rutter

would not speak of them.

"Under their promise to join the Church the Rutters were treated very well, with the exception that Joseph Holbert wanted them to occupy the same bedroom with himself and his wife. This the Rutters would not consent to, and instead slept in the barn until they could build an addition to the house. All this time they carefully guarded their secret plans to leave as soon as the crops were in. Rutter had a share of the growing grain, which was just about ripe. He had a little currency, a horse, cow, and agricultural implements, which he intended to sell on the pretence of going into the mountains. But one day last August he, in an evil moment, confided his plans to a young Mormon with whom he was intimate. Two days later he was brought home dead. It was said that he was drowned in the creek, and his clothes were wet and draggled; but in the back of his head was a ghastly wound, and the blood was still issuing from his eyes, nose, and mouth.

"The wife was terrified, and tried to sell the grain and farm property. She was met by the response that she owned none of it. The Church took it all. She was urged to join the Church, and was promised a young husband. She pretended to hesitate, and that night fled to Ogden City, where she secured employment in a hotel, and worked until last month to save money enough to pay her passage home to Newcastle. She managed to purchase a ticket to Lincoln, Neb., and steerage passage from New York home. At Lincoln she paid her fare to Chicago, and had but $12 left, just enough, she was told, to pay her way, half fare, from Chicago to New York. Intent on her purpose the poor woman would not break into her little horde for the purpose even of buying food, and arrived here fainting from hunger.

"Her story told, Mrs. Rutter almost fell from her chair with fatigue. The patrol wagon was called and she was taken to the county hospital to gain the needed rest before continuing her journey home."

The fact that people claiming to be intelligent can be found who receive such a bungled tissue of falsehood for truth exhibits the fact that such persons have not the mental power of analysis. If they had they would discard such a story, which has almost countless parallels in the anti-mormon line, on account of the preponderating evidence it gives of its own improbability—we might say impossibility. It should not be necessary for us to point any of the incongruities out, they are so conspicuous.

Fancy, for instance, a twelve-year-old boy setting the wishes of his parents at defiance by joining a Church they had forbade him to connect himself with, and in the same spirit of disregard of parental authority to undertake a journey of 6,000 miles, more or less, to take up his home among strangers in a strange land. And the parents whose opposition to the whole business was unutterable, took "an affectionate farewell" of this precocious and undutiful son.

The story of the "frantic" father setting out for a strange country in search of his disobedient son is intended to be deeply pathetic, but its absurdity completely smashes that sentiment. This frantic father had not heard from his son because the Elders had taken all his money and guarded him so closely he could not send a letter. A lady with a large heart, however, broke through this conspiracy by giving him a nickel, by means of which he was enabled to send a letter. It appears that that small coin of the realm was the talisman by which he made a breach in the guard; but it is not explained whether or not it was applied on postage or whether he used the fund for the purpose of bribing the sentinel.

Those Elders who took the small boy's change intercepted Mr. Rutter's letter to his wife, but wrote another enclosing the money, and directing that it was to be used to pay Mrs. R.'s passage to Utah. This communication which indicated a deep anxiety on the part of people here to bring others along in order that they might employ their time in standing guard over them and sitting up at nights to see that no letters were sent out by mail, was believed by that versatile

woman to be authentic. She probably had never seen the handwriting of her husband.

The inuendoes indulged in by Mrs. E. T. R. in relation to the conduct of the Elders on the voyage are exceedingly disgusting, as she alludes to conduct for the perpetration of which an Elder would subject himself to excommunication from the Church.

And so on, every statement could be disposed of from introduction to climax, the alleged visit to Logan and the incidental assertions connected with it being absurd and utterly and totally untrue. The averment that Mr. Rutter was murdered, the taking of the farm property "by the Church," and the flight of mother and daughter to Ogden, seven miles from West Weber, where they had been living and where all four of the Rutters had been treated hospitably and in a way that showed much solicitude for their welfare are all of a piece. Everybody in this region knows that the whole story is a fabric of falsehood erected on a slender base of fact.

Owing largely to the indefatigable efforts of our Chicago correspondent to unearth the foundation of the Rutter romance, we requested Mr. Joseph Hall, of Ogden, to hunt up the facts so far as they could be ascertained. Owing to the absence from home of some of the parties familiar with the circumstances he has been unable to reach them until now, and we herewith present the result of his efforts. We take occasion to state that if a similar course were taken regarding all the anti-Mormon blood-and-thunder stories published abroad, a similar result would be attained. But they are so numerous that their refutation would not only be a herculean but an almost impossible task:—

STATEMENT OF CHARLES H. GREENWELL.

Ogden City, Utah, July 26, 1888.

In the early part of April, 1881, I left my home in West Weber, and started on a mission to preach the Gospel in England. I arrived in Liverpool on May 13th the same year. In the early part of July, 1882, I went to North Shields, and shortly afterwards became acquainted with Mr. John Thomas Rutter and family. Mr. Rutter was at that time a member of the Salvation Army. Mrs. Rutter, his wife, was then a member of the Church of Jesus Christ of Latter-day Saints, as also were his daughter Ann E. and his son Thomas. Mrs. Rutter was very anxious for her husband to join the Mormon Church. During my visits to the family I had a number of conversations with Mr. Rutter on the subject of Mormonism. He became impressed favorably towards the doctrines of the Mormon Church. On the 21st of December, 1882, I again visited the family, when Mrs. Rutter told me her husband desired baptism, and that he wished me to perform that ordinance for him, which I did the same evening. I also, at her request, re-baptized Mrs. Rutter. Subsequently Mr. and Mrs. Rutter expressed to me a great desire for their son John T., he being under age, to go to Utah, in my charge, when I returned home, as his protector. I consented and promised to either provide him a home with me or some of my friends. The parents furnished the bare passage money for him, and I provided him with food and all other necessaries he required from New York to Ogden. We sailed from Liverpool May 16, 1883, in the steamship *Nevada*. We arrived in Ogden on the 3rd of June following. I took the boy Rutter to my house and gave him a home. He remained with me until the latter part of March, 1884, during which time he was treated with great kindness; he expressed himself highly satisfied with the treatment he received from me when he was with me. I provided him with clothes, food, and spending money. At this time having nothing for the boy to do, I procured him a situation with Mr. Joseph Alvord, in West Weber, with whom he stayed until the latter part of 1886. He afterwards came to Ogden and obtained a situation in the broom factory of H. B. Scoville. He remained there until he returned to England. While living with me young Rutter corresponded with his parents in England, and urged them to come to Utah as soon as they could.

In the fall of 1884, Mr. Rutter came

to Utah. Shortly after he arrived he found employment with Mr. Joseph Alvord, of West Weber. In the spring of 1886 Mrs. Rutter and her daughter Ann E. came here, and went to her husband and father at Mr. Alvord's farm. They remained there until after Mr. Rutter was drowned in the Weber River. At the death of Mr. Rutter the neighbors, indeed the people of the entire settlement, were very kind to them, giving them food, clothing, etc., for their comfort.

(Signed) CHARLES H. GREENWELL.

The foregoing statement was produced, subscribed and sworn to before me this 26th day of July, A.D. 1888.

[Seal] N. TANNER, Jr.,
Notary Public for Weber County,
Utah Territory.

JOSEPH B. ALVORD'S STATEMENT.

Ogden, Utah, July 28, 1888.

I first became acquainted with the late Mr. John T. Rutter in the fall of the year 1884. His son John T., jr., was living with me at my home on my place in West Weber, Weber County, Utah. His son was, at the time I took him, in the spring of 1884, without a home, and had no kinsfolks in this country. The boy did chores for me about the farm yard and on the farm, assisting somewhat when I needed his help. I found him board, clothing, and some spending money, and paid his shool tuition.

Mr. Rutter, Sen., arrived in Utah in the fall of 1884. Soon after his arrival I met him in Ogden City. He was without employment, had no money, and was without the means of obtaining a living. He looked downcast and dejected. As his son was then at my house I invited Mr. Rutter to go there with me. He gladly accepted my invitation. On our way to West Weber I asked him what he intended to do for a living. He replied that he did not know. He saw no prospect of obtaining any employment. He remained with me during the winter of 1884 5, and did chores on my premises. He assisted to haul out manure to the field, and did what odd jobs he could.

I did not, of course, pay him much by way of wages, as his services were not of much value to me as a farmer, especially in the winter season. I found him in food and clothing and furnished him with tobacco, etc.

The following spring I learned that Mr. Oscar Short needed an engineer to run the engine at his steam sawmill, at White Pine, in the mountains. I visited and talked with Mr. Short on the subject on behalf of Mr. Rutter. Mr. Short promised me that Mr. Rutter should have the situation if he was competent to run the engine. Mr. Rutter was engaged, and after a trial he was found unable to manage the machinery properly. However, Mr. Short did not at once discharge Rutter, but kept him at work until he had earned a considerable sum of money.

After he left Short, Rutter came again to my house and made it his home.

In the fall of 1885 a situation was obtained for him to work in the coal mines at Almy, Wyoming Territory. He remained there till some time in January, 1886, when an accident occurred in the mines, and Rutter got scared and left there. He returned again to West Weber, and again made my house his home; in fact he would not go anywhere else to live.

By this time he had saved a little money and was anxious to obtain more money and send for his wife and daughter, who were then in England. He handed over to me fifty dollars. I put fifty-one dollars more to it, making in all one hundred and one dollars, which amount I sent to the immigration agent to bring them here. They came. They arrived at Ogden in the early part of June, and were there met by Mr. Rutter with my team. On the 9th of June they all came to my place, where they were made welcome by myself and family. They remained at my house about three weeks, during which time I boarded them free of charge.

In the month of July they rented a house in the settlement, to which they removed. Mr. Rutter, however, continued to eat his meals at my house for some time afterwards.

Soon after this time the mother and daughter being desirous to "work out," they obtained a situation at the

Broom Hotel, in Ogden City; but Mr. Rutter still remained with me to harvest the first crop of lucern hay.

On August 11, 1886, when the sun was about an hour high, he lighted his pipe and started out on horseback to fetch my cows from the pasture.

As he did not return after a reasonable time of absence I became uneasy about him, and sent another man on horseback to look for him. He met the cows and returned with them to the corrall, supposing that Rutter was some distance behind and would soon be home. A considerable time elapsed and he did not appear. I became alarmed for his safety, and started out with the same man on horseback in search of him. We hunted in vain until eleven o'clock at night. We then returned to the settlement and procured more men and continued the search. We traversed the river bottoms, and wherever we thought he might be. We shouted, hallooed, and called his name, but all to no purpose. I went to Plain City and inquired of some acquaintances if he had been there, but no one had seen him. We continued the search till two o'clock in the morning, and then returned home for a little rest. At daylight we resumed the hunt. About nine o'clock in the morning the body was discovered by Wheatley Gibson, William Telford, and Hyrum Hogge. Mr. Gibson took it out of the water. It was found in a hole in the river between West Weber and Plain City north. It was about seven feet deep, and twelve feet from the north bank of the river. The body was in a standing position when found. Deceased had his hat in his right hand, which he must have grasped by the crown or top. The pasture is on the south side of the river; but Rutter had evidently missed the cows and crossed on the horse to the north side to look for the cows there. He had followed in his search along the bank for a considerable distance until he came to a place where it was overhung with willows, at which place the animal must have gone off the bank and both horse and rider fallen into the deep water, and in this way Rutter was drowned. We found the tracks of the horse, but did not find any tracks of Rutter's feet. The horse escaped, and was not recovered until two days afterwards.

A team was procured, and the body was taken to the town, and an inquest was held over the remains. The body was thoroughly examined by the jurors, and no marks of violence whatever were found upon it. It has been stated by some newspaper that when the body was taken from the water a hole was found in the back of the head. This statement, however, is not true.

After a close investigation the jury returned the following verdict:—

West Weber Precinct, Weber County, Utah, August 12, 1886.

The undersigned on their oaths do say that (John) Thomas Rutter, whose body is now lying here dead before them, came to his death accidentally by drowning in the Weber River on the 11th day of August, 1886.

GEORGE JAMIESON,
WHEATLEY GIBSON,
JAMES HODGE,
} Jurors.

J. B. ALVORD, Justice of the Peace.

On August the 13th the funeral services were held at the house of James R. Ririe; the wife, son, and daughter were present. A good coffin and burial clothes, etc., were prepared for the remains, which were respectably interred in the West Weber burying ground. I paid the entire expenses of the funeral, without receiving one cent of remuneration. I did this freely.

At the funeral I asked Mrs. Rutter, in the presence of the congregation, if she and her children were satisfied with the manner in which I had acted in relation to the funeral.

They expressed themselves fully satisfied with it.

After the funeral Mrs. Rutter and her daughter returned to their employment at the Broom Hotel in Ogden City. The boy remained with me about three months longer. At the end of that time he went to herd sheep for the Messrs. McFarland.

After the death of Mr. Rutter I always treated the widow with courtesy and kindness, and assisted her to the best of my ability when she was in need.

A few days before she left for England I met her near the First National Bank in Ogden, and had a friendly conversation with her, during which

she said she intended soon to make a visit to my family in West Weber. I told her she would be welcome, and invited her to visit us whenever she wished to do so. I have never seen Mrs. Rutter since.

J. B. ALVORD.

Subscribed and sworn to before me this 28th day of July, 1888.

N. TANNER, Jr.,
Notary Public, Weber County,
Utah Territory.

STATEMENT OF WHEATLEY GIBSON.

Ogden, Utah, July 28, 1888.

I was present at the discovery of the body of John Thomas Rutter, who was drowned in the Weber River Aug. 11th, 1886. I took the body from the water in the presence of a number of other citizens of West Weber. The body was found in an upright or standing position. In one of the hands of the deceased he held his hat, which he had evidently seized by the crown or top part. I was also a member of the jury at the coroner's inquest held over the body, which was thoroughly examined by us—that is, the jury—and I solemnly declare that there was no hole in the back of the head of deceased, neither were there any marks of violence whatever on any part of the body.

(Signed) WHEATLEY GIBSON.

Subscribed and sworn to before me this 28th day of July, A.D. 1888.

[Seal] N. TANNER,
Public Notary, Weber County,
Utah Territory.

FACTS AND EVENTS.

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An Ottawa telegram states that great pressure is being brought to bear upon the Federal Government for the purpose of inducing it to veto the measure passed by the Quebec Legislature, reinstating the Jesuits and restoring to them a portion of the estates confiscated to the Crown, in addition to a sum of $400,000. Violent articles are published in the Canadian newspapers denouncing the bargain made with Rome by Mr. Mercier, the Premier of the Quebec Executive Council, as being an act of treason to the British Crown.

Mr. Edison, the electrician, is said to have invented a new dinner-clock which talks. Instead of striking the hour, it speaks it. At dinner-time a voice issues from the clock which says, "Dinner-time," also "One o'clock," "Two o'clock," etc., as the case may be. Another device which he is perfecting in connection with the clock is that of a female face which he purposes to set in the face of the clock. The lips of this figure will move at the hour, the head will bow, and the fictitious lady will say, "Good evening, ladies and gentlemen, it is bedtime." Another wonder—he has also an instrument which is capable of being hidden away in a room and which will record all the conversation carried on there.

WILL THE ENGLISH BE THE WORLD'S LANGUAGE?—A universal language must be a growth. Some national language must expand until it covers the whole world. Of late years the English language alone has been much spoken of as likely to grow so great. Hardly any philosophic linguist attempts to forecast the future without some discussion of the destiny of English; and De Candolle calculates that within 100 years English will be spoken by 860,000,000 of men, German by 124,000,000, and French by 96,000,000. At present the population either speaking the English language or under the domination of English-speaking peoples numbers more than 318,290,000, or one-fourth of the population of the globe. English-speaking races occupy one-fourth of the dry land of the earth, and own nearly two-thirds of the tonnage of the ships. They live in all regions; they handle all articles of trade; they preach to all nations; they command one-half of the world's gold and silver; and distribute more than two-thirds of the Bibles and Testaments. More than one-half of the letters mailed and carried by the postal service of the world are written, mailed, and read by the English-speaking populations. The expectation that English will come into universal use is not based upon anything in the nature of language, but rather on the character and circumstances of the people. The English people have been the great colonizers of modern times. They have taken possession of America, of Australia, of South Africa, the regions which are to be the seats of the new empires, and they control and assimilate the populations which flow into them and which grow up on them.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, SEPTEMBER 10, 1888.

APOSTASY AND REPENTANCE.

—o—

FROM the *Deseret News* of August the 8th we clip the following:

A CARD.

To whom it may concern:

Having written, published and spoken many things derogatory to the Church of Jesus Christ of Latter-day Saints and individuals connected therewith, I hereby express my heartfelt sorrow for having done so, and ask forgiveness of all whom I have in this or any other way wronged, as I hope to be forgiven of God, whom I feel I have offended. My regret because of my course is increased by the fact that I am convinced that the Church named, and of which I was formerly a member, is the true Church of Christ, established by revelation and commandment of God.

SCOTT ANDERSON.

Many of the Saints in this country will remember the grave mistake of this man in turning away from the Church in the autumn of 1884, and the course he subsequently pursued in returning to England and publishing a pamphlet in Liverpool on "Mormonism," in which there are statements that are untrue and many more inaccurate.

We do not refer to these things for the purpose of hardening the hearts of the Saints against this man who now humbly, and we believe sincerely, seeks the forgiveness of those whom he before sought to injure. But his actions are a part of our history, and as such we have a right to refer to them and the lessons they teach for the profit and warning of others.

In a day of trial, in a day of darkness this man rashly threw aside his allegiance to the Church and spoke against her and misrepresented her doctrines; not only did he speak against the Church for some time in Utah, but as before stated, he published a pamphlet in Liverpool, many copies of which are in existence to this day. But for these mistakes he now seeks forgiveness, and the Saints will doubtless forgive him, if he manifests a true spirit of repentance, and this card he has published in the *News* is an evidence of considerable weight in proof of his sincerity.

Peter on one occasion came to Jesus and said:

How oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven (Matt. xviii, 21).

And in our day the Lord has said:

Wherefore I say unto you, that ye ought to forgive, one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin. I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men. And ye ought to say in your hearts, let God judge between me and thee, and reward thee according to thy deeds. And he that repenteth not of his sins, and confesseth them not, then ye shall bring him before the Church, and do with him as the Scripture saith unto you, either by commandment or revelation. And this ye shall do that God may be glorified, not because ye forgive not, having not compassion, but that ye may be justified in the eyes of the law, that ye may not offend him who is your Lawgiver (Doc. & Cov., sec. lxiv, 9—13).

Such is the law of the Lord in regard to forgiving offenses. Such is the spirit of forgiveness that is associated with the Gospel; and because of these instructions and this sweet spirit of forgiveness that is characteristic of the Gospel, the Saints will doubtless forgive Scott Anderson, and ask God to forgive him. But for all that, this rash deed will always be a blotch in the career of this man, and whenever his recollection shall call it to his remembrance, with what regret, with what anguish of heart will he think upon it. Others may forget it, but to him "'Tis a blot that will remain a blot," while memory holds her seat in his mind.

In this connection we remember the action of a Catholic priest who was asked for absolution by a woman guilty of slandering her friends. Taking up a ripe thistle head, he told the woman to pluck off the seed and throw them in the air. This she did, and the winds blew the feathered seed in a hundred directions. Some fell near her, but the greater number were borne away into distant fields and gardens, where they would fall and in time grow and produce other thistles. The priest turning to the woman said: "Now go, gather up and bring to me this seed you have scattered, and I will give you absolution." The woman burst into tears, for the task was hopeless. She could not find the seed which had been blown away in so many directions, and carried to such great distances, no more than she could overtake her idle words and prevent their mischief as they passed from mouth to mouth, undoing the reputation of her friends.

So with this man whose offense we are considering. When will he be able to undo, try how he may, the mischief his words and writings have done? Out of the many hundreds who have read his tract against "Mormonism," how few will hear of this card he has published expressing regret for what he has done! How many may have their minds so effectually prejudiced against the truth through the misrepresentations of that publication, that they will refuse to listen to God's message, and in a day to come will say to him: "Had it not been for your words and writings, we might have received the truth and been saved by it!" These actions draw with them many grave consequences for evil, and the end thereof no man knows.

We are pleased, however, to see the effort that Mr. Anderson is making to undo the mischief he has done, and sincerely trust that he will succeed in his efforts. Meanwhile let those who stand, take heed lest they fall under the influence of the spirit of darkness which led to this blunder.

R.

A new edition of the Book of Mormon has recently been printed, at this Office, from the electrotype plates used in the preceding editions. It is printed on good paper, bound in neat, cloth covers, and we will mail it to any address at the remarkable low price of 2s. It may be obtained, also, from Conference Presidents, Traveling Elders, or any of our book agents.

This week we present our readers with the correct account of the Rutter sensation. The anti-"Mormons" certainly establish an unenviable character; they are surely the children of the "father of lies." Life is too short to answer all the falsehoods and misrepresentations of these precious "escaped from the Mormons."

EMIGRATION.—A company of Scandinavian Saints, including eight missionaries, and numbering in all 83 souls, in charge of Elder Abraham Johnson, sailed from Liverpool on Saturday, September 1st, per Guion & Co.'s S. S. *Wyoming*. This is the eighth company of the season. We wish them a prosperous voyage across the water, and a safe journey overland. May they arrive in peace and safety in their mountain home. "Gather my Saints together unto me; those that have made a covenant with me by sacrifice," saith the Lord.

The company of missionaries and Saints from the Scandinavian Mission, that left Liverpool 28th July in charge of Elder H. J. Christiansen, arrived at Salt Lake City on the morning of August 15th. Speaking of Elder Thos. Y. Stanford, who returned with this company, the Ogden *Standard* says:—

Last night (Aug. 15) Elder Thomas Y. Stanford, son of Hon. Joseph Stanford, returned from Europe. He left Ogden in company with eight other Elders for a mission to the Southern States January 26th, 1886. Upon reaching Chattanooga, the headquarters of the Southern Mission, he was assigned to labor at Roan Mountain, Carter Co., East Tennessee. He labored there for a few months, and was then called to Scotland, where he has labored since. His letters from Glasgow, published in the *Standard*, have undoubtedly been read with great interest. He returns with health and strength and the consciousness of a well-performed labor, after an absence of two years and a half.

CORRESPONDENCE.

Congleton, Cheshire, Aug. 24, 1888.
President Teasdale.

Dear Brother,—We feel thankful to our Father in heaven that we were counted worthy to come forth as advocates of His glorious truths. Perhaps it would not be out of place to inform you how we are improving our time here, in this part of the Lord's vineyard. We were appointed by President W. G. Phillips, on June 14th, to try to open a new field, and on the 15th arrived in this village. We proceeded at once to find a meeting room, and after succeeding in so doing, we spread the news that we would preach therein. On the first Sunday we commenced distributing tracts, and invited the people to our meetings. The Lord blessed our labors, and we were favored with the presence of twenty-seven strangers. We now hold meetings regularly on Wednesday nights, as well as on Sundays. The attendance is encouraging, numbering at each meeting from twelve to fifteen persons, who seem to be interested in the truth. We

also hold out-door meetings at every opportunity, and the congregations we gather on the streets and in the market-place are beyond our expectation, ranging from one to five hundred persons.

We glory in our labors and are feeling well, knowing that we have the truth on our side, and are pressing on in a straightforward way, but with some little opposition, and have no doubt that there will be some good done. The outlook to-day is that the Lord will raise up a Branch of the Church here. Though we have not added any unto our numbers, the people are anxious to hear us speak.

We were invited into a village adjoining to speak, and on Sunday, Aug. 19th, held an out-door meeting there. Those who asked us to go informed their neighbors of our presence in the town, and we had a good hearing. At the close we gave notice that we would hold forth again on the following Tuesday night, accordingly we were there, and the large numbers who attended caused the people to remark that they wondered where they all came from. After speaking about an hour, we had to close on account of a heavy shower of rain, but the people seemed reluctant to leave.

We never fail in telling who we are and what we are here for, and to say that God has again spoken, and is calling all mankind to repent and be baptized, and that Joseph Smith was a true prophet of God.

With kind regards to you and all at "42," we remain your brethren,

HEBER G. GILES,
ORSON HICKEN.

Trealaw, Rhondda, South Wales,
August 25, 1888.

President George Teasdale.

Dear Brother,—I now take the opportunity to report again a little of my labors in connection with my brethren in this part of the vineyard, knowing the interest that you have in the welfare of the Elders, and that you like to hear from us as a father does from his sons.

From the 2nd of last March, when I wrote to you, Elder Thos B. Davies labored with me until June 4th, and in that time we baptized two new members into the Church. On the latter date President David Williams appointed Elder E. L. Burgoyne to succeed Elder Davies, and I am pleased to say that we have labored harmoniously since we have been together, even as I did with my other fellow servants. Since then we have baptized nine more, which gives us great joy in our labors. I am never better pleased than when our fellow men obey the laws of God, and then stand up and bare a faithful testimony, saying that they know that this is the work of God.

I am very pleased to tell you that the new Branch we organized since I came into this District, is still increasing in numbers, and the Saints attend the meetings well; the Sunday school, also, is well attended. We have baptized sixteen in this Branch, out of the total number of twenty-eight that we have baptized since I came on my mission.

On the 24th of July, while a great many were enjoying themselves in the Valleys of the Mountains, celebrating that day, I, too, enjoyed myself baptizing six persons. One of those was a lady over 75 years of age. There were several of the brethren and sisters there, and quite a number of strangers, to witness the ceremony and, before going into the water, we called them together and talked to them on the subject and importance of baptism, and the covenants they thereby make with God. I felt the power of God resting upon me, and all were baptized that had given in their names.

I am very pleased that we took advantage of the fine weather we had in the beginning of the season in preaching out-doors. We had a large number of listeners; the power of God rested upon us, and He has converted some of them to believe our testimonies. As the summer has been too wet for much out-door preaching, we have distributed a great many English and Welsh tracts, and had private conversations, bearing our testimonies to hundreds in this way.

Owing to the emigration this year, some of our Branches have been greatly depleted, but we hope to have

them all filled up again ere long. Thirteen went with the last company (Aug. 11th), out of this district, and we are expecting a few more to leave this year.

We meet with a great deal of opposition through the press and pulpit, and Jarman has stirred up the people a great deal lately. I understand he threatens that wherever there are Latter-day Saints he is determined to oppose them; but I have made up my mind to treat him as a lunatic, which he is, and I would advise my brethren to do the same. There is one thing I am satisfied of, and that is, if we will do our duty and bear our testimonies faithfully to the world, the Lord will convert the honest in heart. He has assuredly blessed us in this District. I should like to see two more active Elders here, and, with the help of our heavenly Father, we would not rest till all the people around where we travel hear the Gospel.

The Pontypridd Sunday school is reduced in numbers, owing to two large families moving away, but we mean to keep on and try to increase, for I believe great good is done in Sabbath schools. I had to go underground to work when I was between 6 and 7 years of age, and did not have a chance to receive an education, but I am very thankful that my father took me to the Sabbath school, for there I learned to read.

The Saints, as a general rule, feel well, and are striving to live their religion; they are always willing to go out and assist us in our open-air meetings all they can. Many are paying tithing and otherwise helping to build up the kingdom of God. The spirit of emigration is resting upon the Saints, and quite a large number manifest it by saving their pennies to make shillings, the result of which is that the shillings make pounds. We encourage them in this, and tell them that the Lord helps them that help themselves.

Ever praying the God of Israel to bless you with His Holy Spirit to enable you to fill the responsible position unto which you have been called for the welfare of the British Mission, and with kind regards to you and all at "42," in which Elder Burgoyne joins, I remain your brother in the Gospel,

DAVID R. GILL.

LITERARY DRAM-DRINKING.

THE mischief of voracious novel-reading is really much more like the mischief of dram-drinking than appears at first sight. It tends to make all other literary nourishment intolerable, just as dram-drinking tends to make all true food intolerable, and to supersede food by drink. The voracious novel-reader of to-day rejects Scott, because Scott's novels contain so much good food that is not mere story-telling. The genuine novel-reader detests what he calls tame stories, stories in which the interest is not exaggerated and piled up ten times as high as the interests of ordinary life. He wants always to be feeling a thrill of excitement running through his nerves, always to be living in imagination through the concentrated essence of the perils of a hundred adventurous lives, instead of toiling calmly through the ordinary hopes and fears of one. No state of mind can be more unwholesome, because none is more calculated to divert the energies from the sort of quiet tasks to which they should be habitually applied, and to keep them stretched on the tenter-hooks of expectation, waiting for a sort of strain which is never likely to occur, and if it did occur, would certainly not find a man's energies any the better prepared for it, for having been worn out previously with a long series of imaginary excitements. The habit of dram-drinking, it is said, leads to fatty degeneration of the heart—i. e., excessive fattening round the heart, and weak action of the heart in consequence. So, too, the habit of exciting novel-reading leads to fatty degeneration of the literary mind—

i. e., to an unhealthy and spasmodic action of the imagination, and a general weakening of the power of entering thoroughly into the solid interests of real life. So far as we know, the only effective cure for this habit of literary dram-drinking — a cure not always forthcoming—is a moral shock of some kind which exposes the hollowness of all these unreal interests, and makes them appear as artificial and melo-dramatic as they actually are. That, however, is a cure which is an extremely painful one--almost cruel in its disillusionising power. There are, we believe, some happier mortals who can cure themselves, as the grocers' shop-boys are said to be cured of their taste for sugar and raisins and such dainties, by an early surfeit of them; but that is a kind of cure which it takes a very healthy mind to operate upon. As a rule, even where the surfeit destroys the zest of novel-reading, it also leaves the mind too languid to take eagerly to plainer and more wholesome food, and so at once destroys the pleasure taken in the poison, and leaves the mischief produced by it. What overstimulating novels do for the voracious reader of them is to establish false standards of life, false ideas of the sort of emergeney which best calls out and exercises the character, false impressions of the discipline which a strong character needs, and of the mode by which that discipline is best attained. In point of fact, that which is most useful to the character bears about the same proportion to that which is most exciting in life, as the drill of a well-disciplined army bears to the perilous crises of great battles. The voracious novel-reader learns about as much that is useful for the great crises of his life, by his novel-reading, as the raw recruit who should begin with a series of the most perilous battles in a great campaign, would learn by that most inappropriate of disciplines—a discipline which would probably teach him only to run away. The best way to prevent the disease of novel-reading from catching hold of the young, is to instil in them, if possible, an early craving for more solid food, and to instil it so thoroughly as to make them dislike the merely stimulating diet of unadulterated fiction. This is just as possible as it is to make the young dislike, as usually they will, highly stimulating drinks. There is a healthy love of reality in the young, if it can only be judiciously fostered, a healthy distaste for too high-spiced a literary nourishment. The best security against it is the natural urgency of their healthy appetite for the power of dealing effectually with the realities of life, if this be only judiciously and wisely stimulated. Such an appetite implies a sort of disgust for all that is utterly unreal, for all that is exaggerated in its tone and effeminate in its sensationalism; and a hearty liking for habitual, strenuous, and patient effort. —*Spectator.*

PARENTS AND CHILDREN.

BY S. W. R.

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In the acquirement of parentage under the divine arrangement, the responsibilities assumed are of no ordinary character. The obligations and duties that attach to that condition are of the highest order known to man of all human experience.

To take from the presence of the Eternal the spiritual of man, and by an act of human agency give that spirit life on earth, places man where he is responsible to a very great extent for the safety of that life during its sojourn on earth, and for its return to a much higher degree of glory, as the result of experience in earth-life.

The laws defining the duties of parents as relates to this sacred trust committed to them are not only wise and just, but positive in their results, and are entirely competent to consummate the desired end. The law demands that a child shall be trained in the way he should go. Being thus trained the chief end of life here is secured, in that he will not depart

from it. That there may be no injustice in making this fearful demand of parents, the child is for eight years entirely subdued to parental control; and for every impress made upon the youthful mind during that period the parents must answer.

The child under eight years of age cannot shield itself under any discipline whatever from a father's rule. God's law binds one to the other in bands that cannot be severed. It is a strictly legal obligation the parent is under, to qualify his child for a life which shall develop all the virtues and excellence that both the parent's will and God's law combined can impart to humanity, so far as it is capable of receiving it in those tender but most impressive years.

After eight years of careful training such as a father's experience and a mother's love can bestow, then may be called to their aid church or ecclesiastical discipline, by which may be added to the faith inculcated by the father virtue, patience, temperance, and godliness. The father's interest in the child can never cease, nor the child ever escape from the relationship formed by the immutable law of increase.

This eight years of youthful life is sufficient to enable parents to lay a foundation on which an entire life's structure may be reared and be the pride of moral excellence, of intellectual greatness and purity of life, honorable to human parentage.

The infant is *born* into the family. It is no matter of compact, convenience, or expediency; it is there by the appointment of God himself; and it is there for most important ends—for its wellbeing and happiness in this life and in an anticipated future life. The relation brings with it duties which must not be neglected; they are imposed by the Lord. One above all others on the part of the parent arises from the fact that God has placed the parent in His stead with reference to the child, and he must cause the child to act as God has directed him to act.

The child has a claim to be rightly guided until he can guide himself, and this comes by education and teaching, such as shall bring into fullest exercise both the intellectual and moral powers.

The mother is its first educator; by her the new comer is received into an atmosphere of love; and its first lesson will be one of love learned from a mother's happy smile. Its emotional nature will thus be brought into exercise, and its first experience as well as its first faint trials at the discharge of duty, will be under a loving mother's instruction.

The child here learns to have a right and a wrong, and in this way its moral nature will be brought into play early, and will be kept in exercise until conscience becomes so strong in its action that the performance of duty will be a pleasure. This is that kind of training in which one will continue when the labor of the teacher has ceased.

The habit of acting in accordance with the moral judgments should be inculcated. This habit, like others, is improved by practice; the moral emotions rise more readily; the conscience becomes more susceptible, and the mind comes to regard in a moral light all its actions; compares conduct with the standard, and justifies or condemns in every instance. The habit of moral reflection, of comparing actions with moral judgments, so that conscience may be strengthened on the side of virtue, is a necessity, and must not be overlooked.

The child has a right to this training of his moral nature, and it must come from parents. If they neglect their high duty the child grows up under the education of nature, and the spirit besomes enslaved to sense, to the flesh. The injunction to "train up a child in the way he should go" is in accordance with the teaching of consciousness.

Parents here are often greatly deficient, and children are left to be governed by outward influence instead of inward law. Firmness of character so essential to success in life, say nothing of its higher end, is formed by this habit of acting from an inward law. There is then something fixed and stable; law becomes the rule of action; and all things governed by law may be sustained, and be sanctified by the same.

This habit is of the utmost importance in life, and it will never be formed unless by a pressure from without—by the pressure of another and matured mind on the young and immature.

It is true, human consciousness declares it as well as divine teaching, that a child brought up in the way he should go will not depart from it.

Let the parents, then, rightly appreciate the immense responsibilities of their position in this respect, that the child may be able to abide the law of its creation in all things, to the everlasting honor of both his earthly and heavenly Father.—*Juvenile Instructor.*

UTAH NEWS.

(Summarized from Territorial Papers.)

The latest project is that of J. R. Morris, who proposes to establish in Salt Lake City a bath-house, supplied with water from the Hot Springs and Salt Lake.

The people residing in North Salt Lake have subscribed funds to purchase 2,000 shade trees to be planted on either side of the boulevard. The ground is now being prepared.

The threshing machine has commenced operations, and the noble farmer's brow sweats with patient toil with the understanding that his bin will be tolerably well filled this season.

During a thunderstorm which prevailed in Salt Lake City Aug. 15th, the house of John F. Olsen, No. 286, C Street, was struck by lightning. The building was badly damaged by the bolt.

Plans and specifications are nearly completed for a $6,000 school building, which is to be erected in the Twentieth Ward, on H Street between Third and Fourth, as an auxiliary institution to Hammond Hall, the Congregational School.

Among the celebrities now visiting Salt Lake is a gentleman who claims to be one of the communists banished from France in 1871. He has since then lived among the Indians on the Mexican border, and participated in many of the adventures of savage life. He is talking of publishing an account of his experiences.

From a gentleman just up from Beaver, we *(Deseret News)* learn that heavy showers prevailed in that region during Sunday night and Monday, July 29th and 30th, and the "dry gulches" with which the country abounds were filled with turbulent streams as a result. The crops being much later about Beaver than in many other valleys of the Territory, they are likely to be considerably benefited by the soaking they are receiving. The chinch bugs are not found in the vicinity of Beaver, though they are said to be quite numerous and very damaging to crops in Iron County, and it is stated that the people of Minersville have been troubled with the pest more or less for several years past. They have been of the opinion, whether correct in it or not, that the insects breed in the cedars which abound in the foothills of that region, and then swoop down upon the growing crops when thoroughly matured.